

The Christian Socialist

The Golden Rule Against the Rule of Gold

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Ninth Year. No. 14

CHICAGO, ILLINOIS, THURSDAY, AUGUST 1912

5c Per Copy, \$1.00 Per Year

The Dawn of a Better Day

Written for the Christian Socialist by Benjamin Knoch

I

Thank God! the morning is breaking!
Night with its shadows, is past;—
Cometh the light,
With its promises bright,—
Doubting is over, at last.
After long ages of darkness,
Man at last thinks—and is...
Seeth his power,
And in that glad hour
Seeth the joys that shall be.

II

After long ages of blindness,
Man at last glimmers his sight;—
Trusts in himself
And works for himself,
Vows for himself—and the right.
Dark days of ignorance are passing,
Knowledge now claimeth her throne;—
Slavery is ending
And freedom is pending,—
Man shall soon come to his own.

III

Soon must the cruel and heartless
Cease from the sorrowful wrong
That keepeth the child,
With its face pure and mild,
From singing glad childhood's song;—
Soon must the war monster vanish,
Shamed by the pleadings of Peace,—
Soon must the greedy
Give way to the needy;—
Soon must dishonesty cease.

IV

Thank God! Thy Bright Day is dawning!
Thank God! Thy Promise is sure!
Love's Golden Day
And truth's kindly sway
These, with Thy Word, shall endure.
Onward, with gladness, we're toiling,
Glimpsing new blessings of worth—
Till we for others,
Because we are brothers,—
Bringing Thy Kingdom on earth.

The Church and Socialism in Germany

A clear idea of German church organization is necessary to the understanding of the relation of the church to Socialism in Germany. We Americans are so accustomed to our absolute religious freedom that it is difficult for us to picture a government, as such, espousing one particular creed and supporting the churches which adhere to it to the exclusion of all other forms of belief. But such is the practice here. Each of the many states which make up the German Empire has its own particular church which is supported by taxes levied on the whole population. In Prussia, for instance, the official church is Protestant (the so-called Evangelical), in Bavaria it is Catholic, etc. Other churches, like the Methodist and Baptist, are to be found in Germany, but do not have a very large following. This article does not refer to them. Nor does it refer to the Catholic Church, which is however the church of one-third of the people of Germany. What we will seek to explain is the relation existing between Socialism and the Protestant Established Church of Germany.

As an official state church it is, of course, under the control of the bureaucratic German governments. These governments rest for the most part on an election system in which the rich men cast one-third of the votes, the middle class one-third and the poor people the other one-third. These governments discharge men from the employ of the publicly owned railroads for no other reason than that they are open and avowed Socialists. It is evident that a church which is dependent on such governments for support will have little chance of becoming very friendly with Socialism. The fact of the matter is that for a minister to become a Socialist means the loss of his job and the loss of the respect of all those whom he holds dear. Some ministers like Dr. Maurenkecher have not hesitated to do this, but we do not wonder that the practice is by no means common. Governments which see to it that Ps. 146:3 ("Put not your trust in princes") in its metrical version of the Psalms, is left out, will naturally go to almost

any length in its use of the church against Socialism.

Before this wanton exploitation of the Church by the government the Socialist party protests. The plank in the party platform referring to this reads: "We demand that religion be made a private matter—and that all aid to churches and religions coming from the government treasury cease. Churches and religious organizations are to be regarded as private and allowed to manage all their affairs for themselves."

Fifty Socialist Church Members in the Reichstag

The membership of the Socialist party in Germany cannot be accused of being over-friendly with the Church. However, it is by no means so far removed from all religion as is sometimes supposed. Of the 110 Socialist members of the present Reichstag, 22 belong to the Protestant established Church, 4 are Catholics, 7 are Jews, 10 belong to other dissenting religious bodies, 7 belong to free religious bodies, 52 belong to no church, 6 declare they have no religion whatever, and 2 refuse to tell what their religious views are on grounds of principle.

It is probable that among the rank and file of the party a larger proportion of Christians would be found than among these leaders. It cannot, however, be denied that on the whole the attitude of the party is hostile to Christianity. The party press is largely in the hands of the materialistic Socialists and one reads many bitter words, not only against the Church, but against the most essential principles of Christianity.

Church's Attitude Changing

What is, however, more interesting to us is the attitude of the Church, as such, to Socialism. In spite of the efforts of the government to use it against Socialism, the Church has gone through a distinct evolution in the right direction. Three distinct stages in this evolution can be distinguished. The first was the time of blind and bitter opposition. The Church declared: "A Christian

cannot be a Social Democrat." So-called "Christian Labor Unions" were organized among the working men, which, it was hoped, would displace Socialism. Special political parties were organized by the church people to defeat the Socialists. Such were the "Christian Social" and "National Social" parties. These movements have very largely faded out, as they should. The National Social party has been given up and the Christian Social has only one representative in the Reichstag.

A second stage in the development of the attitude of the Church to Socialism might be called a stage of armed truce. Many ministers sought to win the Socialists back to the Church by explaining that the Church stood for the ethical ideal in the individual life, that she wanted to keep out of politics and that it was not necessarily a sign that a man was doomed to perdition if he were a Socialist. Pastor Haumann tells of explaining this attitude to great audiences of Socialists in which the interest was so great that workmen who spent the whole day in manual labor often kept him till 2 o'clock in the morning asking questions and raising objections.

But the thing could not rest here. Many leaders of the Church are beginning to see that "the Social Democracy is not an object for missionary activity but that it is a movement which may teach the Church much." "Die Christliche Welt," probably the most influential progressive Christian weekly of Germany, declares in a recent number: "Even the opposition of the Social Democracy is a sign of its vitality."

It is no accident that the children of Social Democrats are often the best and most wide-awake pupils in religious instruction and confirmation classes. Only after loud Socialist protests against war have Christian circles had the courage to declare themselves for peace. * * * We must remember how often Socialism has been the first to oppose alcoholism, prostitution and bad housing, and has so put us Christians to shame. * * * It may well be that God has used this great Socialist movement in order that He might get us sleepy, aristocratic Christians, who have been hindering His work, out of the way."

These are strong and true words, full of trust and confidence in God. They show a willingness to learn from Socialism all that God will teach. But still they do not show a readiness of the Church or her ministers to openly espouse Socialism as a system. That can scarcely come before the separation of Church and State. But it may. We venture no prophecies.

Opportunity in America

At any rate we Christian Socialists of America find ourselves in a much more advantageous position than do our Christian brethren of Germany. Ours, comrades, is a great, God-given task! On the one hand to wake the Church to the consciousness of her great social duty. To make it clear that the Kingdom of God demands the Co-operative Commonwealth—that "real Christianity demands Socialism in economic relations." And then we have a duty to the comrades of the party. Many of them see only blind fate in the universe. We can show them that what is economic determinism from the economic point of view is the plan of a loving God working out from the religious point of view. Many are outspoken materialists. We can show them that the material things are the basis of life. Real life is more than meat and raiment. Many see the Co-operative Commonwealth as a means to unrestrained enjoyment. Ours it is to stand for the ethical ideal—the Co-operative Commonwealth as a means to an end, and that end the Will of God.

IS IT NOTHING TO YOU, MY BROTHER?

By Tom Hart, Cleveland, Ohio

Is it nothing to you, my brother?
In these days of industrial strife;
Have you naught else to think of,
But merely your own sweet life?
Is it nothing to you, my brother?
In these days of graft and sin;
Have you naught else to think of,

But your own sweet kith and kin?
Will you sit in your chair contented?
Whilst women and children fall
Under the blows of policemen—
You still sit there! Is that all
You care for mercy, my brother?
Don't you love to see children play?
Oh, when they are smitten with truncheons
Is it nothing to you? I say!

Have they no right to existence?
These people who toil and spin;
From the early break of morning
Till the dark of night sets in?
Must the wives and mothers and children
Whose dollars and cents are few,
Be driven to work like oxen?
Oh, brother! Is it nothing to you?

Is it nothing to you, my brother?
The woes of the poor and oppressed,
Who are pleading to heaven for mercy—
Oh, pray, do not treat this as jest.
Have you no thought for the children?
The fathers and mothers to be;
Must their early youth be blighted,
And darkened their destiny?

Brother, I plead for the women,
The mothers of our race,
Will you allow this nation
To be tainted with disgrace?
Must the women and children suffer,
At the "Lords of Mammon's" command?
Head of the merciless Lawrence,
And stay the tyrant's hand.

See the policeman's truncheon!
See the soldier's spear!
See the toilers suffer!
See their dread and fear!
Is it nothing to you, my brother,
When these things meet your view?
Brother, please ponder and tell me,
Is it nothing to you?

THE PREACHER'S REPLY

The "Common Cause," the magazine which disputes its title by opposing Socialism—the real common cause—and by defending capitalism, which means the enrichment of the few at the expense of the many, has been sending the following questions to various ministers:

"Dear Sir:—We desire to ask you frankly three questions:

"1. Are you opposed to Socialism?
"2. If so, are you willing to lend practical aid to defeat it?

"3. Are you interested in social reform?"
Sometimes these questions receive answers like this:

"Dear Sirs—No, I am not opposed to Socialism; to the contrary I am in favor of it.

"I recognize in it the tremendous dynamic, world-wide power which God is developing to rid this old earth of priestcraft, antiquated jurisprudence, class legislation and social schisms, now cursing humanity to the point of atheism.

"Out of the wreck of the things you are trying to bolster up with 'The Common Cause,' and other like expedients, with about as much chance of success as King Canute had withstanding the ocean waves, will come a sweet, earth brotherhood born of and founded on the simple teachings of Jesus Christ, shorn of all ignorance, bigotry and superstition as personified in Popery.

"If you are an American without any allegiance to a foreign so-called 'potentate,' and wish to keep inviolate 'the land of the free and the home of the brave,' you will find it can be done only through Socialism in opposition to Romanism.

"Yours for God and Humanity,
(Rev.) 'Zed Hetzel Copp.'"

Washington, D. C.

PRIESTS OF CHURCH FAVOR SOCIALISM

Comrades:

We have broken the ice in Ashland, or rather we have had our first lecture in an Ashland church. On the evening of the 14th inst., Comrade (Rev.) George I. Browne, rector of St. John's P. E. Church, Lancaster, Pa., delivered a lecture, "Jesus Christ and Socialism," to a large and appreciative audience in St. John's P. E. Church, here.

Comrade Browne does not make a practice of giving Socialist lectures owing to the press of necessary work in his parish at Lancaster. We are sorry that this is so for he certainly gave us a most inspiring talk and convinced many non-Socialists that the movement has been the victim of much misrepresentation.

In the audience were men and women of many religious beliefs and I have yet to hear of anyone who took offense at what Comrade Browne said. We had about fifteen Roman Catholics in spite of opposition from the local priest and those to whom I have spoken were, to put it mildly, very much pleased with the lecture.

Comrade Browne likened the half-hearted Christian and the so-called Atheist to the two sons who were commanded by their father to go forth and labor in the vineyard. The first said, "I go," but he went not. The second said, "I will not go," but afterward went. The half-hearted professing Christian today stands idly by while the Atheist, who denies God, assists the Socialist who is trying to bring about economic conditions under which mankind could be Christian seven days a week instead of one. He pointed out the likeness between the philosophy of Socialism and the social teachings of Jesus as contained in the Gospels of Luke, James and Matthew in the most convincing manner.

During the lecture a lady sitting back of me, who knew nothing of Socialism, whispered to her neighbor, "Doesn't he make you feel good?" I mention this merely to illustrate the ability of Comrade Browne to convey to his hearers his intense earnestness and enthusiasm. I believe almost everyone was conscious of the same feeling as the sister behind me.

Before coming into a brother rector's parish, Comrade Browne wrote Rev. John Warnock asking if he had any objections to the proposed lecture. To this Brother Warnock replied that he not only had no objection but suggested that the lecture be held in his church. Were it not for the extremely weak physical condition of Brother Warnock he would be a force for Socialism in this community. The comrades of Ashland Center certainly feel grateful to him. He had charge of the entire service accompanying the lecture, arranging to have the choir sing. The audience enjoyed well-rendered solos by Robert Raisbeck and John Stivetta. Comrade (Rev.) Bingham read the Scripture from Malachi and Comrade (Rev.) Cross offered the closing prayer.

I trust comrades elsewhere will be of good cheer and keep a stout heart as we Ashland comrades have done.

"Keeping everlastingly at it brings success."
Comrade Prosser will probably deliver our next lecture.

Yours for the Kingdom,

E. K. Lessig,
Secretary Ashland Center.

WHY CERTAIN ROMAN CATHOLICS OPPOSE SOCIALISM

Priests of the Roman Catholic Church all over the country are speaking against Socialism, and they all utter the same stereotyped arguments—which they evidently receive from "the man higher up." These arguments are as follows:

"Socialism is opposed to private property."
"Socialism is opposed to marriage and the home."

"Socialism is opposed to religion."

The truth is quite the contrary, even though some foolish Socialists do give reason for the priests to talk as they do by their silly utterances.

Socialism will enable every man and woman to have private property, not only in a home, which is impossible now, but in many other things. It will guarantee to every one the full product of his or her labor, thus giving them all the wealth they can produce; but it will make it impossible for any one to have the wealth that others produce—except those that are too young, too old or too infirm to care for themselves—thus preventing all robbery. Socialism stands for the private ownership of wealth and the public ownership of the means of producing wealth upon which the lives of the whole people depend. The public ownership of capital, the private ownership of wealth.

Socialism will enable every man and woman to marry and have a home—a thing impossible now. Poverty prevents homes, destroys homes and produces the brothel. Socialism will abolish poverty.

So far from destroying religion, Socialism will make it possible for the principles of the

Gospel of Jesus to be practiced in all phases of life without starvation, a thing quite impossible now.

Therefore the arguments of these priests are born of ignorance through a superstitious acceptance of the orders from their "superiors," who generally have an ax to grind.

The real reason why certain priestly authorities oppose Socialism is the same which causes them to oppose popular government and popular education the world over, namely, the fear that popular government and popular education will make the people less willing to permit the priests to do the thinking for them. They fear that real freedom will prove the downfall of the hierarchy and of certain superstitions that are now so profitable to the leading priests that they prefer to let the people suffer the continual hell of wholesale poverty and ignorance rather than to give up their graft and help free the people. Thank God, not all of them are so, but too many of them are.

Socialist priests should speak out and dare all the consequences.

A TRUE NOTE

A comrade, in sending clippings from the Memphis Commercial-Appeal, concerning the Men and Religion Forward Movement, says: "They are changing their tune." At least they are striking some high true notes as follows:

"Our Lord prayed for co-operation, the open doors demand it, the frightful moral conditions cry aloud for it; the starving multitudes of men hungry for the light and truth of the holy Scriptures are making a mute but irresistible appeal for co-operation, without which the coming of the kingdom of God will be delayed and the wretched and inexcusable waste of religious resources will continue to the discredit of the church of Jesus Christ."

Charles Stelzle said: "You say it is the business of the church to convict men of sin. Right. The church must convict men of the sin of child labor, of underpaying their employees, of ownership of houses of sin, of killing little children by insanitary conditions. You can kill a baby in an alley by unsanitary surroundings as surely as if you hit it on the head with a brick."

Bravo!—But must the millions of children starve and drudge their lives away and millions more endure slavery and hopeless conditions just because a few grafters who claim to own the earth will not repent of their sins?

Mr. Stelzle says that "twenty of the leading business men of Memphis could stop all the social evil that exists" there.

If that be true, these twenty men ought to be hung for not stopping it—or, better still, a system which leaves the fate of a whole city in the hands of "twenty men" ought to be abolished! Under Socialism no "twenty men," no twenty thousand men, will hold the lives, health, happiness and honor of a city within their selfish grasp. Under capitalism, if Mr. Stelzle could persuade his "twenty men" to repent they would be crowded out of business by those who would not repent, and conditions would soon be as bad as ever.

Social Salvation, Mr. Stelzle, does not lie in the hands of "twenty men," but in SOCIETY. Let us be done with grafters above and dependents below. Let us have a system of political and industrial democracy wherein the people themselves may be the masters, "working out their own salvation" in the love of mankind and the fear of God.

How trivial, servile and misleading is this appeal to "twenty men" to quit corrupting and robbing a city! In the name of the Eternal God, we appeal to the people to throw off the yoke of the vile gang that robs, debauches and debases them.

IF

Mary Quinlan Laughlin, to whom we are under obligations for many beautiful and stirring poems published in the Christian Socialist, has just published in leaflet form a striking poem entitled "If," which deals with capital and labor, war, the white slave traffic, woman suffrage, etc., in an interrogative, suggestive manner. It is printed as a neat, four-page leaflet. Send 10c for several sample copies to the author, 171 Woodlawn avenue, Buffalo, N. Y.

WASTED ON HER

"Hail, gentle Spring!" sardonically exclaimed the poet.
But she kept on snowing.

Who For President?

Hints to the Working Masses and Others

By Dr. G. H. Reed, Toledo

The presidential campaign for 1912 is beginning. Let every man who lives from his labor sit up and take notice. He is individually and vitally concerned. Let each, if he be a lover of liberty, remember that eternal vigilance ever has been, and always will be, its price.

The "Progressives" are already appearing. The whole push the "Standpatters," "Conservatives," "Democrats," "Prohibitionists" and "Reformers" of various creeds soon will follow.

They will come with alluring promises as to the numerous burdens and evils from which they will free you, and of the many good things and blessings they will respectively confer, if—you will only put the reins of government in their hands.

Robert M. La Follette is on the wing. Many of you have heard him; all, perhaps, have heard of him, or read more or less of the wondrous "reforms" he has wrought in Wisconsin. But has any one heard of his removing, or proposing to remove, any burdens from the backs of Wisconsin workers?

La Follette will be followed by many other "leading speakers" from the various movements, each as voluble, eloquent and persuasive as he. Get wise to the game. Keep in mind the primary cause of why your own wants and needs are unsupplied. Search out the fundamental cause of your relative poverty and of the injustice workers suffer. Study the wage system. Observe that so long as the wage system is the business method, each worker must produce from one to five or more times more for the employer than is received as "pay." Observe that, no difference how little or much the wages are, whether it be 10 cents or \$10 a day, the wage worker's loss goes on so long as the system is tolerated. Recollect that just so long as you work for a wage that will only buy for you less than you have produced for the "boss," that relatively you must remain "hard-up" or poor men.

Beware that you are not switched from the main question, equity and justice, by side issues. For instance: did you receive the equivalent of your whole product would the tariff on the little wool in your clothes or underwear disturb you? The tariff question so absorbing the attention of your costly lawmakers in congress, whether there be a "high," "low" or no tariff, has not a thing to do with your losses through the wage method in business.

What has a "graduated income tax," an "inheritance tax," or any other tax proposition—what has the "liquor traffic," that time-worn theme of Anti-Saloon leagues, to do with your primary question, the question of conserving to the laboring masses their material welfare? Were either or all of these schemes and plans consummated, would a wage worker then secure, that which is, and of right ought to be, his, EQUITY?

It is well to thank the Lord you are free to vote for whom and for what you please, but—reflect. To reap what you did not sow; or not to reap what you did sow, or vote for, would be basely unfair. Freedom to vote as you please is far from making you, whether colored or white, free men. So long as any man, white or black, is obliged to purchase from an employer an opportunity to live on the earth and to pay four-fifths or any other part of his labor product for the opportunity, that man is as far as is possible from being a free man.

But let us consider some of the more prominent schemes advocated for the betterment of social—your—conditions. Suppose every trust on earth were "busted," would that give you all you earn or enable you to better provide for your families? If every wealthy man were made to pay a "graduated income tax," the remedy proposed by certain "statesmen," or were the heirs of every estate made to pay an "inheritance tax," would these save

you, in the least, from the robbery imposed by the wage system? Would either or all make of one wage worker a free man? give him a greater part of his own product? or secure to him that which is rightfully his, equal opportunity? Justice? Were these schemes, any or all, accomplished facts, would they make fewer the little children seeking food in garbage cans? Would they?

See that you are not misled by half-truths skillfully told. Keep your eyes on these reputed "Progressives," of whatever kind, no less on those in the "Men's Religious Forward Movement" than in any other "reform" movement. Take note of all their "Resolutions." Read all their "Platforms." Observe them closely. Observe whether in one of them is found a single proposition or a suggestion that will touch your cause, that will secure to one working man his dues, that will lighten your heavy burdens in the least and "give you rest?" Heed the Truth!

What is the difference to any laboring man whether it be La Follette, Roosevelt, Taft, Wilson, Harmon, Clark, Bryan or who sits in the presidential chair, if the robbery and impoverishment through the wage system is to continue? The "Who?" it was that sat in official chairs heretofore, sinner or saint, never has lightened your burdens, never has made a particle of difference with you; nor ever can. The problem is not theirs to solve, but the people's, yours.

If not for yourselves, for the sake of Christian civilization do not longer be hoodwinked by the deceptive cry of would-be moralists—"Vote for the 'best'."

The economic evil experienced by the working masses is a matter of mathematical law. It is rooted in the immoral or wrong inherent in the Wage system or Wage method, and, is not chargeable to any immorality in the workers, in the employers, nor in officials. Law—the immutable law of Cause and Effect—determines. The good or bad character of employees or of employers have no more to do with results, the robbery emanating from the Wage-business-method, than have the character of cooks in determining the good or bad quality of bakings coming from their ovens.

This fact makes plain why the World's greatest philosopher forbade judging, one, of another; why he directed that first we cast the beam out of our own eye before assaying to pluck the mote from another's; or why he forbade resisting "him that is evil." It makes clear why the "Big Stick" never reaches cause, never cures, never does, nor can, do more than beat holes in the wind and expend its force upon its advocates in cost.

The problem is by no means insurmountable. It is easy. Its solution lies simply in the choice between two methods. Your salvation from the evil incident to robbery and poverty lies in choosing the right—the righteous—method, and not at all in choosing "GOOD MEN." It is but a question of whether all shall equally own all the opportunities, all the things in which the public-service "jobs" are; or whether you will permit their ownership and control to remain, as now, in the hands of individuals and yourselves to be exploited, perhaps beggared. It is a choice of one thing or the other. There is no betwixt or between.

In your numbers and in the ballot you have both the power and the means to abolish PRIVILEGE. With privilege abolished, all rights are recovered and opportunity made equal.

Unite. As one man use the power you possess in defense of yours and your family's rights. Have you not waited long enough for those having control of your opportunities to have restored them, if plans, tears and prayers are ever to avail? Have no fear. Be manly men. Stand for principle. Exercise the right inherent in the people, the right of eminent domain. Have no compunctions. Duty knows none. Justice wrongs no man,

nor organization of men.

If right wrongs none, then vote only for candidates publicly pledged, and whose party, fortified by the recall, stands pledged to the one thing, to a change in method, to a change that will insure to every man, woman and child opportunity equal with any other to enjoy life with all its amenities.

This is SOCIALISM. This is Equity. It is humane. It is brotherly and is that for which Socialism stands. It embraces the one and only solution of every economic problem.

It means "EACH FOR ALL and ALL FOR EACH." It means Service for Service. It eliminates material profit, material loss and the possibility of impoverishment by wage robbery. It culminates in every physically able man's eating bread in the sweat of his own face.

What more can workers need or claim; or what less can the "square deal," a Christian spirit, or any fair, honest, brother-loving business man grant?

The Short Story

LIKE AS A FATHER PITIETH HIS CHILDREN

By M. Kathryn Spiers

Mrs. Preston sat gazing after eight-year-old Beth, her youngest child, as she went sobbing out of the gate, with an expression of abject despair. Grief and humiliation tugged at her heart strings, while her conscience accused her of wrong so loudly that it almost seemed that it must be as audible to others as to herself.

Beth had been very naughty—that was beyond dispute. But had she deserved the whipping? Could not a calm and loving tactfulness have avoided forcing such an issue? It was now the second morning that she had gone off to school in such an over-wrought nervous condition as to be unfit for the confinement of the school room. As these thoughts coursed through her brain the mother sighed deeply, and buried her face in her hands, forcing herself to go over the facts with uncompromising accuracy.

How had such a tempest come about? From such small coals do great conflagrations spring! Beth had torn her copy-book, by jerking it carelessly out of her book bag by the cover. She had been to school but three days, and only the first page had been covered with her spelling exercises. Mrs. Preston had reproved her, not unkindly, to be sure, but not lovingly, either, she thought, guiltily,—and had said:

"Now, I will mend the cover at once, and tear out that first leaf, which you can re-write, and then your book will be neat again, and you must be more careful and try to keep it so."

But no; Beth did not wish to re-write it—and the battle was on, for the mother was nervous, irritable and half-sick, and she had been as hard as iron, she was forced to confess to herself, as she ruefully recalled the circumstances.

If she had only waited until she came home, and gotten her in a loving mood, all could have been made right. But she had lost her temper, and that was all there was to it, and so much time had been wasted in rebellion, spanking, and consequent hysterics, that Beth had not finished the re-writing, after all, but had been obliged to depart before calmness could be regained, sobbing out: "I wish I didn't have such a mamma!" to which mamma had responded: "I wish I didn't have such a naughty little girl!" with other cutting words which she was ashamed to recall.

Mrs. Preston was the wife of a preacher and a leader in the Mothers' Club. How many times she had declared it as her unalterable belief, while confessing that she occasionally felt driven to resort to corporal punishment, that to strike a child amounted to a confession of either selfish weakness, or ignorance! Her lip curled as she thought that every known sin might be likewise characterized.

Well, she could not plead ignorance as her excuse. She well knew the importance of bright and happy wakings, meetings and partings to the plastic, child-soul. And now, Beth

had left her in anger, and she would not see her for six hours. She found herself both longing for and dreading her return and a renewal of the conflict, for Beth had shown herself wholly deaf to argument and the appeal of reason, and her obstinacy was thoroughly aroused. Yet that leaf must be re-written. In that she felt she had been right, and must not recede an inch. Beth was at bottom a warmly affectionate child, but her affections were now thoroughly chilled. How could she restore pleasant feelings and still secure prompt obedience? She brooded over it at her work all the morning, along with somber and bitter reflections over her own state.

Mrs. Preston's health had been at a low ebb for months, and her soul a continual battle field. She had laid it to many things; chiefly to the impossibility of stretching the family means to cover the family needs, in view of the latter's steady increase as the children grew up to college age, and the cost of living rose apace. It was simply a crucifixion of the spirit to a woman of Mrs. Preston's temperament, to watch everything about the house dropping to pieces, helpless to replace, or often, even to repair them; to see opportunities of usefulness and helpfulness to others slipping past for lack of such trifles as a few dimes to spare for such purposes, with the haunting consciousness that they were drifting constantly deeper and deeper into a hopeless and helpless quicksand of debt with the accompanying harassment of petty creditors. She could not be meekly submissive under such an order of things—rebellion at the injustice and cruel heartlessness of it all would simmer, and occasionally burst forth. For was it not injustice and lack of the mutual love prescribed by the Christian religion which was the cause? There were members of her husband's church who would never expect to retain a cook or coachman who was not comparatively better supplied with the means of fulfilling the duties expected of them, and their functions in society! What a mockery it made of their religion!

Her husband might chide her, indeed, for lack of submission to the permissions of Providence! She indeed recognized it as a common necessity under the profit system, not to be avoided without the destruction of human freedom—of incomparably more worth than any number of lives, and she knew that in this, as in other things, God could make the wrath of man to praise Him. But that did not absolve those who, claiming to know the gospel, were directly responsible for such violation of the law of love—to say nothing of common-sense business principles! Oh, how it made her long for the Co-operative Commonwealth, under which one so situated might apply to a bureau of industry and be assigned a position which would enable him to supply the necessities of life for his family in from four to six hours daily, leaving him the rest of his time for whatever most delighted his soul—painting, writing, music, sculpture, or preaching—as Eugene Wood had intimated in one of his inimitable serio-comic sketches! With the genuineness of his vocation proved, and the need or demand for its exercise plain, many would soon be begging the privilege of setting him free to give his whole time to it—nor presume to dictate his activities, on account of such contributions.

So her busy brain ran on above her sore heart. She had lived upon Isaiah and the Psalms, during her humiliation and weakness. The wonderful book, wherein one may find mirrored every possible state of man, from the deepest abasement to the highest exaltation, had been as ever the rod and staff to her fainting-spirit. "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." But, ah! she was bidden to: "Wait patiently for Him!"

Well—she would wait, as indeed she must (no virtue in that!) but she must plead guilty to the sin of impatience. And suddenly a new and clear sense of how grievous a sin this really was, which is in general so lightly held, swept over her. What havoc it was working in her family life and discipline, and in that of nearly

every one she knew! Witness poor little Beth and her "tantrums!"

What a mockery it would make of HER religion, if unconquered!

She could see that all her children's faults were largely traceable to unevenness of training, arising from that same seemingly unconquerable impatience and lack of self-control. To be too lax one moment and too stringent the next—is it not the chief parental failing of the present day? With her sins thus clear before her she was consumed with pity for her fellow-sufferers from them—particularly the last pathetic little victim. She had wasted strength in useless rebellion over things beyond her control, and this insidious enemy all the time threatened her citadel.

Somehow the hours dragged away until Beth's return from school. She came bounding in as usual, and ran into her mother's arms, who whispered of her unhappiness over the way she had left home. Didn't she yet feel that she wanted her book neat and perfect? Would she write the rest of the page like a good child?

No, Beth still had an angry spot left in her heart. She did not want to write it, and if forced to yield her mother saw that another battle would ensue. She dropped the subject for the present.

After dinner she said: "Beth, mamma has some sickle pears" (a great delicacy!). "As soon as your page is neatly copied, you shall have some."

The page was written in short order, and brought for mamma's inspection by a happy little girl with a shining face.

Then mamma called Beth's attention to the ease with which it had been accomplished, and the desirable result. "Wasn't she a little ashamed that she had done it so readily for the pears, when she would not do it to obey mamma, and for the sake of a neat and perfect book?"

No, Beth did not seem to be. She apparently could not grasp the idea.

And come to think of it, the question stuck in the mother's throat, for she knew in her heart that her tone and manner of the morning had been such as to "ruffle" and not smooth the child's feelings. Beth had been wrong, but not the only one at fault, nor the most to blame, she thought.

Do we not often expect too much of our children? Of our friends? Perhaps sometimes of our preachers; and even—though this is more seldom—of ourselves? Are we not all faulty children, more or less ill-trained, and is not the only, never-failing remedy more love, more patience?

Long after she was in bed that night she pondered. She seemed to see as in a vision, and almost from the standpoint of Christ's love and mercy, the whole race of mankind, struggling, confused, astray—sheep without shepherds. How were they to be compelled to the feast of love to which they would not come at the King's bidding? Might it not be as it had been with the child, that they would be first wooed to seeming goodness by grant of delights of sense—from lower things to higher? Was that the meaning of the great advance in the science and invention of the age—the age of the machine, which was driving to Socialism? Would He demand the impossible of His children, Who had made her heart soft to hers? The hope broke down some barrier in her heart, and brought surging back some portion of the submission she had been struggling for. She knew her own weakness and the present impossibility of resignation to "man's inhumanity to man" as it operated to prevent her children's proper education and training.

A sob rose in her throat as her soul cast itself at the feet of Him who "knoweth our frame," with the upsurging plea—"Oh, Father! Give me some pears to help me be good!"

"HE KNOWETH OUR FRAME"

Yes, He knows that overworked people and those who have much worry to make both ends meet are very liable to be sickly, nervous and cross. He knows that when Socialism is achieved there will be no ill-worn, nerve-racked people impatient—~~not~~ because they are unkind and ugly in heart, but because they

have more burdens and sorrows than they can bear. Socialism will remove all abnormal temptations. It will set loving hearts free to love, and will create the proper environment for child life to grow and for adult life to bloom and bring forth its best fruits. God's kingdom must come before His will can be done. Socialists know that. Let us be as patient as our powers and circumstances will permit—but let us toil and battle to overthrow the devilish system of mammon and establish such just and wise conditions as will always help us be good, not hinder. After all the only reason anyone is ever good is to get the "pears," the good fruits of the righteous spirit and life.

WISCONSIN NOTES

"The paramount political issue in this community is Anti-Socialism vs. Socialism," says the platform of the so-called Nonpartisans of Milwaukee.

This indeed is the issue of the present Milwaukee campaign. The Nonpartisans frankly admit that their one aim is to turn out the Social Democrats. This is therefore not really a nonpartisan movement, but a new party—the Anti-Socialist Party.

Of course, the Socialists of Milwaukee always knew that sooner or later the Republicans and Democrats would have to come together and fight Socialism. So far from being dismayed by this coalition, the Milwaukee Socialists agree that this fusion might as well come now as later. It is only a fulfillment of the prophecies of the Socialists, and shows how clearly they can read future events. The time will come—the sooner the better—when we shall see a national Anti-Socialist Party organized all over the United States. When that time comes, we shall have a clear-cut issue throughout the country, just as we now have it in Milwaukee.

The so-called Nonpartisan ticket of Milwaukee consists of a combination of Republican and Democratic candidates. It was nominated by a committee composed of nine Republicans, nine Democrats and nine members of the Merchants' and Manufacturers' Association. A most significant combination! It is indeed the party of the interests.

The Milwaukee comrades, on their part, are making the best and biggest campaign they have ever yet waged. They are aware that this year they must have a majority of all the votes cast in order to carry the city, and not merely a plurality, as in 1910, when Milwaukee first went Social-Democratic. In order to get this majority, they are leaving no stone unturned. Eighty thousand pieces of literature will be distributed from house to house next Sunday. Every day immense numbers of platforms and other literature are circulated in the factories. The campaign committee has also issued a campaign booklet, containing a detailed account of what has been done by the Milwaukee Socialist administration. Moreover, in many wards the comrades are making house to house canvasses for the Milwaukee Leader. The circulation of this paper is growing at a tremendously rapid rate, and it is doing a magnificent work.

Our meetings are packed to the roof, and furnish overflow meetings, which, however, fail to accommodate all comers, so that many are turned away. Never before was such enthusiasm shown so early in the campaign. Never before was the quiet and self-restrained membership of the Milwaukee Social-Democracy so stirred to its depths as today. The spirit of the comrades is splendid. The work they are doing has never been equalled. In the face of the united enemy, we expect to carry Milwaukee and nail it down for Socialism forever.

E. H. THOMAS.

UNIVERSAL PEACE

By Anna Swim

Spirit of Peace, oh, white-winged peace!
With love so wide and free,
Bid all engaged in war to cease,
And yield their swords to thee,
Their blood-stained swords to thee.

Upon war's dark, deep-scarred battlefield
May groves of olive grow;
Bid Nature all her treasures yield;
Let milk and honey flow,
For all our children flow.

Bathe, with all-forgiving oil,
Each wounded head and breast;
Bear blessings to the hands of toil,
And grant the weary rest,
The world-worn weary rest.

Teach all who rule by sword and rod
To read in Nature's Plan
The loving Fatherhood of God
The Brotherhood of Man—
Of man, our brother man.

Hear this the prayer we raise to Thee;
On bended knee, O Peace!
Let our dark world thy white wings see,
And war forever cease,
Grant universal peace.

THE CHRISTIAN SOCIALIST

Issued Weekly. Published by
The Co-Operative Printing Company
Address 5445 Drexel Avenue, Chicago
Telephone Midway 2349

Entered at the Postoffice at Chicago, Illinois, as
Second-Class Matter.

Subscription Price.....One Dollar Per Year
Six months 50c. Three months 25c.

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FIFTY CHRISTIAN SOCIALIST CONGRESSMEN IN GERMANY

The article of Rev. Paul Burgess, now sojourning in Germany, concerning Socialism and the Church in that country, deserves particular attention. It will astonish all Americans to learn that of the 110 Socialist members of the German national parliament 50 are church members and less than ten of the others are hostile toward religion. (See first page.)

GENERAL CONFERENCE OF THE CHRISTIAN SOCIALIST FELLOWSHIP AT BUFFALO

The date of the Seventh General Conference of the Christian Socialist Fellowship of America is April 25-28. The place, Buffalo, N. Y.

All centers of the Fellowship should be certain to elect and send delegates to this conference. Each center of from five to ten members is entitled to one delegate and to an additional delegate for every additional ten members or major fraction thereof.

The conference will begin with a mass meeting Thursday night, April 25, addressed by some of the most prominent Christian Socialists, whose names will be announced later. Every delegate should be present for this meeting.

The General Executive Committee will meet Friday morning, April 26, at 9 o'clock sharp. The first conference business session will be at 10 a. m. Friday.

The program will be announced in detail soon.

CHRISTIAN SOCIALIST FELLOWSHIP Buffalo Center

Main and Ferry Streets.

Comrades—Of course you know the Seventh Annual Conference takes place in Buffalo this year. All the signs of the times point to greater activity in Socialist circles. We have now, as never before a grand opportunity of tearing the barnacles from the life of the church. The hostile preachers, with all the weight of privilege behind them, can no longer confine the Gospel of Christ within the bounds of their obsolete philosophy. The clamor for truth becomes greater. The people are starving for it. And the conference is only a few weeks away.

Up, Comrades! Grasp the opportunity! Send all the delegates you can. Initiate a campaign that will set the country singing with the truth. "If ye love me, keep my commandments." Our arms, our hearts and our homes are open. COME TO BUFFALO.

Faithfully yours,

W. P. Greatbatch,
Secretary.

"BUFFALO MEANS BUSINESS"

The conference is only some six weeks away. It is time to be up and doing. How many comrades are coming to Buffalo. We offer you all the heartiest kind of welcome, the

best conference on record, and the time of your lives. If you don't believe it just come and see. We are not going to tell you all we intend to do. That would seem like bribery. And the attendance would be so large our little village would not hold you all. Just get together, cast lots, and let me know who are the fortunate ones, when they will arrive, and how long they can stay away from the bosoms of their families.

Yours faithfully,

W. P. Greatbatch,
Secretary Buffalo Center.

UNITED CHINESE CHURCH

There is much talk and excellent prospect of the various Christian Churches of China being united in one splendid Chinese Christian Church. Amen.

If your neighbor's team is stuck in the mud, it is not quite enough to advise him to "hitch his wagon to a star."—Hubbard.

A FINE SPEAKER

Dear Comrades:

Comrade Rev. Thos. J. Thompson of Carthage gave a series of fine lectures at this place. His lectures are certainly wonderful. And without a doubt he shows the Christian that he must be a Socialist to follow the teaching of the Lowly Nazarene. We have a village and township ticket in the field and expect to make the capitalist tools go some this spring.

Peter Esper.

Riverton, Ill.

TILL 1913

All new 50c subscriptions received from now until June 1st will run till Jan. 1st, 1913. This is your chance to get new subs. The sooner you get them the longer they will run. This offer is not good for renewals, because it is less than the cost of the regular edition. It is for new subscribers only. See our Bargain Offers in last issue, page 8. Quick action now brings the greatest results for the campaign of 1912. That's the object, therefore, please hustle for a club of new subs at once. See renewal offers also.

RELIGION AND SOCIALISM IN JAPAN

In the Presbyterian Advance of February 29th, Rev. Geo. W. Martin, speaking of missionary work in Japan, says:

"The growth of the kingdom of God has been hindered by the type of Socialism which has taken root here. To be sure, Kotoku and his twenty-five confederates were more anarchists than Socialists, but they are regarded by many as Socialists. The authorities are doing what they can to uproot the whole growth. Every public library and school library has been searched and every book bearing on the subject of Socialism has been removed. Unfortunately, there is a feeling that there is a close relationship between Socialism and Christianity, and, what is worse, among these twenty-six anarchists there are a few Christians, or at least ex-Christians. The more intelligent Japanese know that, while Christianity fosters real Bible Socialism, it does not countenance the extremes to which it has been pushed. Still, there is a rather widespread belief that Christianity is the mother of Socialism and that the latter is the arch enemy of the Japanese government. Just before his execution, Kotoku published a book entitled, 'An Argument for the Efficacy of Christ,' in which he claims that the very existence of Christ is a cunningly devised fable, and his teachings full of contradictions and of evil influence over men. While this book ought to free Christianity from all suspicion on the part of patriots, it is being extensively read and the mission workers are feeling its influence.

"The great flood of the year has helped to accentuate a situation already bad enough. All have been crying hard times. Foreign-made articles have not been in favor. The Buddhist world has been very active, and some of the more progressive sects are putting on a garb so modern that even the elect might be deceived. There have been issued many reprints of Confucian classics."

Yes, the Japanese are quite correct in thinking that real Christianity gives birth to Socialism, and even the atheistic Socialists will not be able to banish that view. If Christianity ever truly "makes good" in Japan, it can not be by siding with the exploiting, persecuting "master" class. It must be by espousing the cause of the poor. If "Christianity fosters real Bible Socialism," like Moses and Jesus did, it will be honored by much persecution and ultimately by much victory. If it does not, the revival of Buddhism and Confucianism

may as well supercede the church. Christian "faith" without Socialist "works" is worse than "dead"—it is false.

YIK YUG YING

The women of China have been given the ballot on the same terms as men. Yik Yug Ying—what a name!—was elected from a district in Canton to the National parliament at Peking. She is a college graduate.

Poor old, slow-going America.

It has been suggested that the name Yik Yug Ying would make a suitable suffragette yell. How would this do (with fire-cracker accompaniment):

Yik --- Yug --- Ying!

Has --- won, --- by --- Jing!

In Old --- Pe-king

She's the --- Real --- Thing.

Sh'bung! --- Sh'bung! Sh'bung!

Or this (or both together as a tester of female lungs and suffragist enthusiasm):

To Yik --- Yug --- Ying

Glad --- praise --- we --- bring.

Round --- earth's --- big --- ring

Let --- equal --- suffrage --- swing.

To light's --- quick --- wing

Her --- name --- we --- sing.

All --- women --- sing

Yik --- Yug --- Ying!

THE RIGHT TO LIVE

(From the Northwestern Christian Advocate)

The great coal strike in England is a strike against an existence and for a living. It attracts attention mainly because a million miners are out, but it is still more worthy of attention because a vital issue has been clearly raised. The English miners want a "living wage"—they ask that their pay shall not fall below a certain level; for, they say life cannot be lived when less than so many shillings a week are coming in. They do not say how the mine owners are to afford that sort of a wage, for they do not know. Nevertheless, they realize, if imperfectly, what all of us need to see, that it is not even good for an industry, and it is certainly bad for the state, when any worker is compelled to exchange his labor for less money than will keep him really living. The same issue is involved in the Lawrence mill workers' strike. On a wage of \$8.00 a week how can men support their families? On \$5.00 a week how can a working girl be at once self-supporting and self-respecting? The "living wage" level of course varies with conditions and circumstances. "A pound a week"—slightly under \$3.00—is the British laborer's dead line; and the minimum is still lower in other countries of Europe. A close observer of the situation in Chicago is sure that a self-supporting girl in this city must have at least \$8.00 a week, and even then the money available for clothing, medicine, and recreation is insufficient. In every industry, of course, there are those who cannot "earn" a reasonable minimum wage; that is, the particular work they do is not sufficiently productive to pay a living wage to the worker and a profit to the employer. But the truest interest of everybody concerned—which means everybody in the community, including the employers themselves—cannot be served by submerging any individual worker in such depths of poverty as forbid fair living. That is clear enough, and no debate concerning union or nonunion, closed shop or open, collective bargaining or other controverted questions, should be allowed to befog it.

Leading Democrats feel that Mr. Roosevelt is making a grave mistake.—Toledo Blade.

Kermit's remark a year or more ago that "Dad always wants to be the corpse at a funeral" seems to have been well based.—Kansas City Journal.

A D(T)AFT ARGUMENT

B. L. T. of the Chicago Tribune remarks:

The demand for T. R. according to the Taft Bureau, "comes from a small minority of the Republican party." Hence the objection to preferential primaries.

DIAMOND SLIPPERS

A society woman of Washington, D. C., appeared at a ball with costly diamonds glittering from the heels of her slippers—while millions of American people suffer for food, the very ones out of whose toil and want her wealth was wrung. "After us—the deluge."

COLLEGE MEN AND WOMEN

The Intercollegiate Socialist Society, with headquarters at 105 West Fortieth street, New York City, is desirous of securing the names and addresses of all college men and women and others who may be interested in its work. Literature will be sent on request. Address communications to Harry W. Laidler, organizer.

GOUGED

A very instructive and impressive booklet by Charles Edward Russell showing the frightful increase of poverty, insanity and crime and clearly presenting Socialism as the only remedy. Russell is one of the most fascinating Socialist writers. Price 10c each; fifteen copies, \$1.50; 100 copies, \$5.00. Order of the Christian Socialist.

Bricks Without Straw

One of the Most Pathetic Incidents in the History of the Hebrew Slaves in Egypt and One of the Most Terrible Crimes of the Egyptian Government Against Them was that they were Compelled, under the Lash and in the Face of Death to Make "Bricks Without Straw"—that is, They were Compelled not Only to Make the Sundried Bricks, but to Furnish Their Own Straw, and yet Deliver the Same Number of Bricks as When the Straw Was Furnished Them—a Double Task.

The Producers of the CHRISTIAN SOCIALIST Seem up Against the Same Kind of a Proposition. "THEY MUST" Publish This Paper Because it is the Light and Inspiration to Thousands AND WHAT IT STANDS ESPECIALLY FOR IS THE ONLY THING THAT CAN BRING SOCIALISM without a Bloody Revolution—world-wide, or make Socialism Worth Having After it Does Come. Yet the Comrades who approve the work are not, in general, sufficiently liberal with their support to keep it going. We are crippled and handicapped and heartbroken because THOSE WHO COULD LIFT THIS BURDEN HAVE NOT DONE SO.

The CHRISTIAN SOCIALIST Has Fought a Good Fight. It has won Multitudes to the cause of Socialism and IT MUST BE EQUIPPED TO WIN LARGER MULTITUDES IN FUTURE.

WE MUST HAVE HELP. The burden can be borne collectively but not by a few, and besides, not one-tenth of the work is being done that could be done if we had a few thousand dollars to work with.

The continual, everyday, supreme need is MORE NEW SUBSCRIBERS. If we could get enough of them, week by week, the rest would be easy. And the list is steadily growing; but we have been compelled to make the price so low for the Campaign that the financial problem is very great. And we are compelled to maintain a low price for certain other Socialist papers have set the standard BECAUSE THEY HAD FORTUNES BACK OF THEM TO START WITH. Wayland says he sunk \$40,000 on the Appeal to Reason before it obtained a large enough circulation to become self-supporting at 25c in clubs. Even using the notoriously poor paper the Appeal is printed on, it could not be maintained at its low price without the advertising, which could only be obtained after the large circulation was achieved by sinking so much money. Wilshire spent

\$100,000 on his magazine above receipts from it before it became self-supporting.

We have absolutely no capital at all except the good will of our readers, yet the CHRISTIAN SOCIALIST has steadily increased in circulation, year by year. A FEW THOUSAND DOLLARS EXTRA WOULD WIN THE DAY FOR THE CHRISTIAN SOCIALIST NOW.

This paper is founded on tremendous conviction, built with bricks of self-sacrifice and cemented with groans and tears. Comrade Carr not only gave up a printing plant and another paper and six years of editorial work without salary, but both he and Mrs. Carr have tugged like overladen dray horses at this job for years, and even now their combined salaries are not sufficient to maintain their family decently. They are compelled to do extra work outside to keep the home going. Others have toiled and sacrificed much for this great and noble work. AND WE ASK YOU, COMRADE READER, TO SHARE THIS WORK AND THIS LOAD OF FINANCIAL OUTLAY TILL THE PAPER GETS A FAIR START.

We need at least \$2,000 extra to tide the paper over this strenuous campaign. WE MUST SEND THE PAPER FORTH. We can not retrench during the heat of the great national battle for hal-lots. Will you not send what you can, for stock or as a donation, at once?

The stock is \$10 per share, and every stockholder is entitled to receive the paper at half price (and all the books and pamphlets that bear our imprint at half price also.) These discounts will pay you a big profit on your investment from year to year. And the money thus advanced will supply the needed capital for the paper and to publish new books.

We have "made a clean breast of it" LET US HEAR FROM YOU NOW. If you can't send money, send a list of new subscribers. "Work, for the day is dawning." Help us push back the dark clouds of error that delay the glorious brightness of the Co-operation Day.

We will gladly slave at "making the bricks" for the Holy City, if you will furnish the "straw." Come, now, do your very best right away.

Do something big, BIG FOR YOU, this week. Let it be "the widow's mite" indeed.

The Socialism of Jesus

A Lesson Learned By Disciples

Twenty thousand of this Beautiful, interesting and instructive special edition have already been sold, and there were Fifteen Thousand copies of this great article sold in booklet form—making Thirty-five Thousand in all. We have the matter plated to reprint the booklet; but our main desire and the chief object of Comrade Weeks, the author, is to get this convincing article in the hands, minds and hearts of as many people as possible, therefore we will hold the forms of the special edition of the Christian Socialist containing "The Socialism of Jesus" for a while, and anyone wishing a bundle of these helpful papers may have them at the usual price: one cent per copy in bundles of ten or more; 500 copies, \$4.50; 1,000 copies, \$8.00.

When the booklet is printed, the special edition of the paper will go out of print and can not be had. The price of the booklet will be 10c per copy; 50c per dozen; \$3.00 per hundred. Better get bundles of this great special edition now at 1c per copy (and less for the larger bundles).

This special edition also contains Rev. Eliot White's striking, charming article, "The Carpenter's Interruption," which is thus thrown in for extra good measure. If you want these papers order soon.

HERVE ON GERMAN VICTORY

By Gustave Herve—Translated by A. M. Simons

(The following is the leading article by Gustave Herve in the current number of his paper, *La Guerre Sociale*. Herve is the most prominent direct actionist and syndicalist in the world. Sometime ago he was sentenced to two years' imprisonment for his anti-military activity. While in prison he continued to edit his paper and has since been sentenced to nine more years for articles written while in prison. He was at one time a member of the central committee of the French Socialist party, but finally resigned because, as he said, he felt that his advocacy of direct action was injuring the party. In view of these facts his comment on the German election is most significant.)

"While we may consider the vote as of only secondary importance as a revolutionary weapon we can

not deny the importance of four million and a quarter of suffrages.

"Without giving offense to any one, it seems to me that even if I were an anti-voter (a mania with which I have never been tainted) I still could not repress a certain jubilation when I see the magnificent slap in the face that the German Socialists have administered to the Kaiser, and to the united Protestant and Catholic clericals.

"I have formerly jeered at the German Socialists somewhat. I believe that I even said once to its face—to be sure it was only for the purpose of sparring it on—that it was only a machine for gathering votes and dues.

"When last summer our German comrades made their splendid manifestation against war, and when, in France, we had shown so little of brilliancy—then it was that I recognized that this formidable machine for the gathering of votes and dues might transform itself, if the Kaiser became too brutal, into a formidable machine with which to smash him and his supporters. Then, I began to wish that we had such a machine in France.

"And I wished this all the more when I came to see that the Socialists were moving farther and further from dogmatic doctrinarism into actual life.

"Now that the German Socialists have turned from metaphysics to practical tactics it is time to quit smiling, my emperor.

"Do you know of what this continuous, irresistible march reminds me?

"It recalls to me the great enveloping movement of the army of the royal prince of Prussia in August, 1870, against the unfortunate army of Napoleon III, and the forced marches which ended at Sedan.

"But this time it is not the army of Napoleon III that is being surrounded and besieged. It is that of Kaiser Wilhelm. The Catholic center still resists like the infantry of marines at Bazelles. But this center, recoiling upon itself, is losing hold, and one feels that its resistance will soon have an end.

"The heavy battalions of the Socialists march methodically forward, making no mistakes, no false movements, but occupying one by one the cities, investing one by one the villages.

"A new imperial Sedan is impending whose end will be a new republic—the German republic.

"The Kaiser knows this. He well knows that any European war, no matter what might be its result, might easily precipitate the catastrophe. He knows that he can not, with impunity, put arms into the hands of a military people which has this superiority from the revolutionary point of view over the English people, that it was trained in the barracks to use the rifle and the cannon. He knows that he

can not, with impunity, put arms into the hands of a people, even though peaceful, who have given proof of their bravery on a hundred fields of battle, and who have in their past, perhaps, the greatest revolution of modern times—the Protestant reformation. "The electoral triumph of the Socialists is not alone a victory for German liberty; it is a victory for international peace.

"Do we in France know enough to draw from the victory of our friends in Germany the lesson of organization, of method, of discipline, of harmony that we need?

"We certainly have need to attend their school for a little while. They have attained to a cordial understanding between the Socialist party and the unions; they have created within the bosom of the German working class two formidable organizations, one political, the other economic, marching ever forward in harmony, hand in hand, giving to the German people faith in themselves and that enthusiasm which moves mountains.

"We, on the contrary, whose political life is further advanced than that of the Germans, we have, by means of our internal dissensions, our sterile discussions of personalities, developed a party on the one hand and a general federation of labor on the other, equally stagnant, with equally ridiculous inefficiency, treasuries without money, journals without readers, and have engendered demoralization, skepticism and disgust.

"In truth, I begin to ask myself if, with our great phrases of insurrection, direct action, sabotage and 'chasing the foxes,' we are not, after all, from a revolutionary point of view but little children beside the Socialist voters of Germany."

WHERE THEY ONCE ADORED FREEDOM

An exchange sums up the situation at Lawrence, Massachusetts, as follows:

Military law reigns in Massachusetts.
Habeas corpus denied in Massachusetts.
Free speech throttled in Massachusetts.
Unusual bail and fines in Massachusetts.
Free assemblage outlawed in Massachusetts.
Unlawful seizure of persons in Massachusetts.
Unwarranted search of homes in Massachusetts.
Right to bear arms questioned in Massachusetts.
Militia ordered to shoot to kill in Massachusetts.
Militia hired to break the strike in Massachusetts.
Innocent people killed by militia in Massachusetts.
Mill owners resort to dynamite plot in Massachusetts.
Corporations corrupt and control administration in Massachusetts.

MORE DIGNIFIED NOW

"When I was a tiny boy with ringlets," said the man with little hair, "they used to call me Archie."
"I suppose now they call you Archibald."—*Christian Register*.

International Sunday School Lessons

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LESSON FOR APRIL 14

The Use of the Sabbath—Mark 2:23, 3:1-6; Matt. 12:1-8; Luke 6:1-5

GOLDEN TEXT—The Sabbath was made for man, and not man for the Sabbath—Mark 2:27. These, and other New Testament narratives, recording the controversy between Jesus and the punctilious religionists of his day over the Sabbath day, thrust upon us a question in the use and abuse of a social institution. The mental and moral attitude of the Pharisees in the controversy reveals a fact, so often repeated in history, how far form can go in killing spirit, casuistry in destroying ethics and sophistry in converting a saving institution into a veritable curse. It further illustrates how far the church, supposed to be the guardian and champion of the cause of God, Truth and Humanity, can go astray from the very object she was instituted to conserve and even oppose and murder those who come to her to reveal and correct her apostasy.

The Biblical Sabbath

So far as we can judge from the Mosaic and prophetic utterances the real purpose of the Sabbath day, as an institution, was for festivity, rest and worship. Cessation from labor was to enable the people to come together for social intercourse, merry-making and to renew their vows to God and one another. It served an economic, social and moral end. Because of this important threefold purpose of the Sabbath a willful violation of it was regarded as a crime punishable with death.

In his book, "Israel's Laws and Legal Precedent," page 257, Prof. Charles Foster Kent says: "The external religious life of most peoples of antiquity centered about certain great festivals. This fact is especially true of the Semitic nations. In the earliest days the festivals were supremely significant since they represented the united worship of the family or tribe or nation. Through them the bond between the different members of the community was strengthened by social intercourse and common feasting, merrymaking and worship. The joyous element was also very prominent. To rejoice before Jehovah is the ordinary idiom used in Dt. to describe a feast. Songs, music, dancing, drinking and processions probably all entered into the great sacrificial meals. Am. 2:8; 5:21; Judg. 21:19; Is. 28:7-8; 1 Sam. 1:14. At these times, also, the covenant between Jehovah and His people was renewed, as the men and women brought up their gifts as tribute to their Divine King."

Again on page 263 he says: "The Sabbath in the most primitive period was apparently, like the new moon, a religious festival in honor of the Deity. The prophetic lawgivers, however, like the great Prophet of Nazareth, for humane reasons, gave the element of rest the central position. As in the case of our institutions, the late priestly

lawgivers revived the primitive ritualistic conception of the Sabbath and emphasized the necessity of abstaining from labor, not for man's sake but as an element of worship. The later priests did not cease until by their traditional precedents, connected as usual with Moses, they had made labor on that day a capital offense. In this, group of laws we see the first full expression of that tendency to make the Sabbath a central and saving institution, which later made Judaism absurd and filled the Talmud with a vast body of minute and impossible laws."

The subject is explicitly and emphatically stated in the Old Testament. A few of the many passages will serve our purpose. In the books of Exodus we read: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger, that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it. Six days thou shalt do all thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed. Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall be surely put to death. Wherefore the children of Israel shall keep the Sabbath, or observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. Six days shalt thou work, but on the seventh day thou shalt rest; in earing time and in harvest thou shalt rest. Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day." 20:8-11; 23:12; 31:13-17; 34:21; 35:2-3. See also Lev. 19:3; 23:1-3, 27-32; 24:8; and 26. Num. 15:32-36; 28:9-10.

Deut. 5:12-15 adds: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore

the Lord thy God commanded thee to keep the Sabbath day. See also Neh. 10:31; 13:15-22. Isaiah 1:13; 56:2-7; 58:13-14; 66:23. Jer. 17:21-27.

The Pharisaic Sabbath

It must be said to the credit of the founders of the Jewish Puritanical School of Morals that their intent was to safeguard the Sabbath rather than destroy it by their rules and regulations. But, as is always the case with casuistical schools, the tendency and ultimate result is to sacrifice the spirit to the form of the things they seek to conserve. In their blind and silly zeal to keep inviolate the Sabbath day they prohibited thirty-nine kinds of labor. Here is a passage from the Talmud. "The principle works are forty, less one—sowing, ploughing, reaping, binding sheaves, threshing, winnowing, sifting, grinding, riddling, kneading, baking, shearing wool, whitening, carding, dyeing, spinning, warping, making two spools, weaving two threads, taking out two threads, twisting, loosening, sewing two stitches, tearing threads for two sewings, hunting the gazelle, slaughtering, skinning, salting, curing its skin, tanning, cutting up, writing two letters, erasing to write two letters, building demolishing, quenching, kindling, hammering, carrying from private to public property. Lo! these are principle works—forty, less one."

The following passage, taken from the same authority, is a fair sample of their interpretation of such work as sifting, threshing, grinding and winnowing: "In case a woman rolls wheat to remove the husks, it is considered sifting; if she rubs the heads of wheat, it is regarded as threshing; if she cleans off the side-adherences, it is sifting out the fruit; if she bruises the ears, it is grinding; if she throws them up in her hand, it is winnowing."

A man must avoid sitting before a barber to be shaved near Friday evening until he has prayed. He must not enter a bath, nor a tannery, nor eat, nor judge. A tailor must not go out with his needle near dusk on Friday evening lest he forget to come back. Nor must a scribe go out with his pen, nor may one search his garments. Nor shall one read at the light of a lamp.

One or two instances will serve to show the extreme externalism and peculiar subterfuge of all this Sabbath day legalism. "A Sabbath day's journey was considered to be 2,000 cubits beyond one's dwelling. But if at the boundary of that journey a man deposited on Friday food enough for two meals, he thereby constituted it his dwelling, and hence might go on for other 2,000 cubits." "If a man wished to move a sheaf of his field, which, of course implied labor, he had only to lay upon it a spoon that was in common use, when, in order to remove the spoon, he might also remove the sheaf on which it lay! And yet it was forbidden to stop with a little wax the hole in a cask by which the fluid was running out, or to wipe the wound, or heal the sick or feed the hungry."

The Christ's Position

This was the kind of Sabbath day that Jesus found among the people enforced by binding traditions, ecclesiastical authority and dire penalties. It is cause for little wonder that Jesus ran counter to it, ignored it when he could and violated it when he could not ignore it, and defied tradition and church to execute its threats. He could hardly do otherwise and be true to himself and his mission.

To him the Sabbath was a sign and symbol of the existence of a fatherly God and not of an omnipotent Tyrant. He saw in the day a service to humanity, a means to an end. To him the Sabbath was a day of rest from manual toil, of joyous social intercourse and of happy co-mingling in the worship of God. He regarded it as a blessing to suffering toiling humanity and not a curse. It was a day of release from, not of added burdens. It was made to aid man in physical, mental and spiritual development and not to hinder him.

"Deeper still," says Prof. Kent, "underlying the institution and giving it eternal validity, is the fact that in its provision for rest and recreation of body, mind and soul, it meets a fundamental and universal human need. It was the recognition of this absolute need that led Jesus to sweep away with one stroke all the traditions and misinterpretation, with which men had covered it, and thereby to reveal it in its true character as one of God's supreme gifts to His toiling children."

Regarding the Sabbath as he did, according to its Divine purpose, it was perfectly natural for Jesus to do, and allow his disciples to do what was regarded by the rabbis of his day, work. He allowed his disciples to pluck, rub and eat wheat on the Sabbath day. He healed the man with the withered hand, the impotent man at the pool and allowed him to carry his bed, and the woman with an infirmity for thirty years on the Sabbath. From the view point of the Pharisaic Casuistry these acts were violations of the Sabbath because they involved labor. But Jesus answered their charges and justified his conduct on the ground that they were ignorant of the real nature and purpose of the Sabbath and guilty of misinterpreting it, and that works of mercy were infinitely higher than sacrifices. He took the position that the welfare of man stood higher than tradition, customs, laws and institutions and demanded first attention. When, therefore, tradition, customs, laws and institutions fail to feed, clothe, house, heal, comfort and elevate man, man is justified in revoking, altering or abolishing them altogether. This was Christ's position and he followed it out to the letter. He parted with every tradition, custom, law and institution when they stood in his way of saving man. And, sad to relate, they killed him for doing so.

Still a Live Question

The Sabbath question is not dead yet. It has changed its aspect somewhat but it is still a living issue. All the Pharisaic Casuists did not die with the ancient Jews. Their modern representatives are still plying their trade in the land. The question now revolves largely around such points as: which day in the week, seventh or first, is the Sabbath? Is it morally right to buy and read Sunday newspapers? Is it a mark of moral depravity to read secular books, to travel, to go out into the park or woods, to visit friends, to hold Socialist meetings and absent yourself from church on Sunday? There is much ado about these